

OPINIONS OF AZERBAIJANI EDUCATORS ON THE ROLE OF WOMEN IN SOCIETY AND WOMEN'S EDUCATION

Tamilla Wahabova,
Associate Professor, Azerbaijan State Pedagogical University
Doctor of Philosophy in Pedagogy

Abstract

The article analyzes and compares the views of Azerbaijani educators on the role of women in society and the education of women in the late XIX - early XX centuries. During this period, it was shown that teachers in Azerbaijan saw one of the important reasons for comprehensive monitoring of Islamic countries, including Azerbaijan, in the fact that women were excluded from modern education and upbringing. They argued that in order to achieve the full development of Azerbaijan and the Islamic community, women should be educated and educated in a modern European style, or rather, a European one. To do this, open schools for girls and create European cultural centers.

The article also discusses the struggle of the Azerbaijani intelligentsia to create schools for girls and what they have done in this area. Girls are provided with information on public and private schools. Opinions and opinions of national intellectuals on the creation of women's schools with national content are examined.

M. FAhundov, H. Zardabi, M. Shakhtakhtli, S. M. Ganizade, A. Agaev, A. Huseynzade, S. Mammadguluzade, U. F. Nemanzade, F. Kocharli, U. Hajibeyov, M. A. Rasululzade, Yu. V. Chamanzaminli, M. Hadi and others. as well as the views and opinions of the Azerbaijani intelligentsia. At the same time, a summary of the effectiveness and results of the work done.

Introduction.

Research method. The following methods were used in the study: theoretical analysis, historical-comparative method, study of archival documents.

Theoretical analysis considers the generalization of female education and upbringing in the press, fiction, journalistic works, personal correspondence, scientific and philosophical treatises, textbooks that appeared in the late 19th and early 20th centuries. The history of the education and upbringing of women in the Islamic region, Russia and Europe has been investigated and compared with the historical and comparative method. It is proved that in the Islamic world, including Azerbaijan, there is a comprehensive backwardness, ignorance and recession.

Manuscripts of Azerbaijani educators are stored in the Central State Archive of Azerbaijan, the Azerbaijan State Archive, the Institute of Manuscripts of the National Academy of Sciences of Azerbaijan, the Museum of Public Education and the State Archive of Georgia.

The article discusses the benefits of educators, educators, educators and educators in Europe and Russia (Yu. Comenius, I. Kh. Pestalotsi, Yu. Ya. Russo, A. Distervek, K. D. Ushinsky, A. S. Makarenko, V. V. Sukhomlinsky et al.) For more objective results.

This problem has been to some extent investigated by various scientists before us in various aspects. Professors M. Muradkhanov, A. Seidov, M. Mehdizade, H. Akhmadov, A. Khashimov, A. Agaev, A. Tagiev, S. Khalilov, S. Mammadov, Z. Akhundova, I. Isaev, S. Orukov and others . s. Pedagogical researchers also touched upon the problem of education and upbringing of women in studying pedagogical meetings of prominent Azerbaijani teachers of the late XIX and early XX centuries, as well as their work in the field of education, education and training in Azerbaijan. However, to date, the education and upbringing of women in Azerbaijan has not been the subject of comprehensive research, since we are talking about the science of pedagogy. For the first time we turned this problem into a holistic and systematic object of study.

Relevance of the topic. Throughout human history, women have been treated differently in different societies and nations. In some societies, women's rights were taken away, she was treated as a secondary social subject, in some cases women had equal rights with men, women were treated well, and in some societies women were more visible than men. We have witnessed this in some social societies during and after the Matararchy.

Women make up almost half of the total population in every society and nation. Of course, this is a big figure. So their weight and quantity in public life are no less significant. This means that they are a great force in the overall development of society. If we take into account that the main burden of raising a child in the family is the burden of the mother, not the father, then how much is the role of her mother in society confirmed. In other words, in public life, the role of the mother as a mentor is higher than the role of the father. The future of society depends on how the younger generation is brought up. If the foster parent is a good, socially responsible, spiritually and morally pure child, this will have a serious impact on the future prosperity and happiness of the community. Thus, if a woman is a well-educated, educated, knowledgeable, knowledgeable person, she will bring up more useful children who will benefit society and, ultimately, humanity. That is why the education and upbringing of women in civilized societies and peoples has always been in the spotlight.

It is well known that humanity as a whole social organism consists of individual peoples, nations and social groups. The study of women, their role and position in society, among different peoples, nations and social groups, is one of the main tasks of modern

social sciences, including pedagogical. Such an initiative will help clarify the views of women on their lives, their place, their position and their role in overall development.

The Azerbaijani people are also a member of humanity. In the history of this nation, at different times, the attitude of women, their role and position in society differed. Of course, one of the main tasks of our modern social sciences is to research and identify such an attitude, role, position and position of women in the development of society. It is necessary to investigate this case both historically and in modern aspects. Because we need to learn from historical experience, correct mistakes and take advantage. In this article, we initiated a historical approach to our topic.

The relevance of the topic that we are exploring is related to these issues. Because the attitude of women, their upbringing and education, as well as the history of the problem, as well as modern research are relevant in the modern international world.

One of the important issues related to the socio-pedagogical, literary and cultural environment of the 19th and 20th centuries, which was characterized as a significant era of the national revival of Azerbaijan, was the problem of “upbringing”, that is, female education. Leading, positive, verbal and progressive national thinkers clearly understood that without them it would be impossible to achieve the full development of the nation. One of the most important components of the future bright future of the nation is the education and upbringing of women, who make up more than half of the national community.

True, in the national ethnocultural system of memory and thinking in Azerbaijan, we observe a rather positive, humanistic and sincere attitude towards women. Whether it is folklore or fiction, we see obvious evidence. For example, the grandiose educated historical and art monument “Kitabi Dada Gorgud” approaches a woman with the logic “Right to God”. The same is true in our written literature. N. Ganjavi, A. Tabrizi, S.I. Khatai, M. Fizuli, M.P. Vagif and others. the works of our classical artists prove this. In these works, women are seen as supernatural, beautiful, dignified, exemplary, educated beings. Of course, what they say is their food in the face of the dangers of people with human criteria, humanistic dimensions and an ideal framework.

However, in the second half of the 19th century and at the beginning of the 20th century, the attitude towards women in Azerbaijan could only be understood in the form of utopia. Reality and truth were stunning, or rather terrible, unbearable and unhappy, as in all Islamic geography of that time and the Middle Ages.

Of course, Islam is the ideal religion of equality, which does not consider people to be superior to each other in any religious, racial or sexual differences. This is also evident in the verses of the Qur'an, Sunnah and Hadith.

Despite the fact that the Qur'an, a healthy Islamic Sharia, treats women from a very humanistic point of view, its rights and freedoms are pragmatic and normal, it has always been illegal, exposed, trained and insulted as a public organization in the Muslim world. education (with the exception of some exceptions). This, in turn, has become one of the main factors that have undermined the Muslim world and undermined its education system. The reason for this unfair treatment by the clergy was the clergy, as well as

volunteers who became partners with them, which gradually became a large-scale tragedy of the Islamic community.

Starting from the 50s of the XIX century - Akhundov M.F. He began to fight to overcome this obstacle and remove his dark and heavy curtain.

Mirza Fatali, who humorously exposes ignorance, ignorance, naivety, a limited vision of an oriental woman in her dramatic works, expresses a more serious and keen attitude to the problem in "Letters to Poetry". Touching upon the problem of female captivity and lawlessness in the East, she says that it must be solved.

In a letter to Mirza Fatali dated January 1, 1877, addressed to H. Zardabi Mirza Fatali, she calls the problem of the education of women in Azerbaijan one of the urgent. The letter was published in the Akinchi newspaper (January 1, 1877) with the signature Nationalist-Advocate-Unknown. The author declares that the great ideals of God Hassan on the progress of the nation can become a reality only when "even our shepherd can read prosaic shepherds, read and write our own tribes" (2, 255).

Zardabi, as a foreseeable intellectual and citizen, shared his vision of a colleague and worked diligently on its theoretical and practical implementation. In this sense, the work done by the Akinchi newspaper, which is the publisher and editor, is invaluable.

On its pages, the newspaper Akinchi (1875-1877), which addresses both primary and important issues of national revival and national progress, also considers the problem of the education and upbringing of women as a historical, pedagogical, sociocultural task. The document in his letter of July 11, 1876 describes the participation of not only men, but also women in the social environment as an urgent problem of modern life. This shows and justifies that the future of society and people depends on how to educate the younger generation. Since the first basis of this upbringing is in the family, the role of the father is as important as the role of the father. Since they were brought up before and after school by both parents, they are equally responsible for the upbringing of their children and, ultimately, for their future fate. Just as a well-educated parent can raise a child, it is clear to everyone that one parent can raise a child without a parent. Thus, it is important for mother and father to get a normal education, knowledge and worldview (5,201).

The heading "Science News" in the same issue of the newspaper refers to the creation of European-style schools in the Ottoman Empire, especially military training centers. It is shown that the more such schools, the higher their usefulness. In these educational institutions, not only women but also men are educated: "Since the upbringing takes place with the mother, the child is brought up by the mother at the age of 7-8 years, and her uneducated tribe is not formed." , (5, 202)

From the project of A. N. Saparov in connection with the creation of the second female gymnasium in Baku, an article by H. Zardabi "On the project of a new female educational institution" published in the Kaspi newspaper (1903, No. 50). There are drawbacks to this

project, and a number of valuable proposals are being made for the development of the institution. (21, 452-454)

Given the education and upbringing of Azerbaijani girls, Hasan decided to open a school for girls in Baku. On this occasion, he turned to the governor of Baku on January 19, 1896 with a request to allow a three-year school for Muslim girls to be opened in Baku. However, his proposal was rejected because he was "politically suspicious and unsafe." (4, 447)

The newspaper *Ziya* (Caucasus - 1879-1884), which appeared on the socio-cultural scene of Azerbaijan after the cultivator, also followed the tradition of the cultivator in a number of issues, although not consistently and unreasonably. The newspaper was looking for the reasons for our "upbringing", the lag in the race and the exchange of nations, and one of the reasons was the lack of schools for girls, in other words, the education and training of women. (18, 99)

M. Shahtakhtli, one of the outstanding ideas of that time, about which we spoke, pays more attention to the problem of female education in his work. In an interesting and informative book entitled "How to Save Turkey," she says that one of Turkey's problems, one of the reasons for which is the insecurity of women, is second in the social hierarchy of women and the inhuman treatment of women. This is due to the facts. He notes that Islam led to polygamy and caused serious damage to the family, the sacred unit of society. Therefore, you must first abolish polygamy, and then declare freedom of identity in society. (16, 46-48)

M. Shahtakhtli compares the rights and positions of Eastern (Islamic) women with the social status and rights of women in Europe in the series "Everyday Small" in the newspaper *East Russian* (1904). Calls on Europeans to imitate, use their successful practice, equal rights for women in the Islamic world and ensure their freedom and freedom: (16, 115)

M. Shahtakhtli insists that the role and influence of the mother in raising a child is more than the father. Mother's infidelity, inferiority, moral and physical abnormalities show that the child is infected. In this sense, particular attention is paid to women's freedom to walk without scarves. Finally, the younger generation is the salvation of society and the people as a whole: the establishment of freedom, motherhood, liberation from spiritual and physical bullfighting. revealed his life, ignorance, illiteracy, limited thinking and illiteracy. His tragedy, *Darkness*, which he wrote around 1873-1874 (text lost), describes "the case of a widow whose husband wanted to marry her." (9, 455)

In a letter published in the newspaper *New Dwarf* (September 18, 1911), signed by Dervish, N. Vazirov speaks of the indispensable role of the mother in education and in the sense of the future of the nation. 17, 278)

In the nineteenth century, according to medieval tradition, a difficult and crisis situation developed for the education of Azerbaijani girls. With a few exceptions (sometimes giving high-ranking daughters to some of the richest officials and officials), girls receive primary education from the farthest mullahs, mainly studying the Koran,

writing and Sharia. This happiness was also attributed to a small number of Muslim girls. Girls were sometimes taught in mullahan or in private homes, sometimes with boys. In addition, there were no women receiving a spiritual education. Even according to the 1851 report, in the middle of the century there were 82 people in Baku, and 91 people, that is, men who received a spiritual education. (23)

At that time there were several special schools for girls. Some information is stored even in some schools in stores.

A school for girls, opened in 1896 in Nakhchivan, was met with serious opposition from fanatical Muslims, but for some time it continued to function. When in 1893 Mamedguluzade became the principal of the school in the village of Nehram, he attracted eight girls, and in 1894 he opened a separate class for girls in the school of Darusad, which was taught by a progressive teacher in Sheki. In these types of schools, we are talking about "teachers who teach in the classroom, pay special attention to the moral education of girls and to those who are taught in a quality manner. Love for the motherland, people, friendship and communication, nobility, simplicity and kindness were the basis of this education. Teachers, although difficult, sought to combine schooling with family education and establish contact with their parents. However, due to the short life expectancy of these educational institutions in private homes and schools for boys, less educated girls will not be able to study. " (10, 111) Nevertheless, these schools stimulated the opening of new educational institutions, the emergence of the "Methodist" movement and the revitalization of educational life.

After the Russian occupation of the Caucasus, including Azerbaijan at the beginning of the 19th century, Russian-language schools gradually began to be created in various parts of the region, serving the political goals of charisma. The network of such educational institutions, which had previously been open to more boys, was gradually expanding. Finally, there was a need to open schools for girls. On May 5, 1846, schools for girls were opened in Tbilisi, and on May 14, 1847, at the initiative of the charitable organization St. Nina and the Caucasus, Yu.K. Vorontsova. In these Caucasian schools with modern content, instruction is in Russian. A year later, on April 30, 1848, at the initiative and organization of the Women's Charity Society of St. Nina, a Russian women's school was opened in Shemakha. This was the first European educational institution for girls in Azerbaijan.

In the aforementioned school, girls of other nationalities and senior classes were mainly trained. Azerbaijani girls were practically deprived of education. In one place, special people taught their daughters, which was often religious. Not only the poor, but also the middle class were deprived of the education of women.

In 1867, a special school for girls was opened in Ganja due to the low tuition fees for poor children. The school, which was opened by M. Yengibarova, taught girls the basics of primary and Russian languages. (6)

An independent gymnasium for girls was founded in 1874 on the basis of the St. Nina in Baku. In 1880, an additional VIII class was opened here. This class was conceived as a pedagogical class. "At the end of the century, in the academic year 1896–97, 576 students studied here. According to the national composition, 313 students were Russian and 134 were Armenians (23.1%). There was only one Azerbaijani girl among the students." (15, 426)

On October 26, 1875, a charity in Shusha opened a school for girls. January 14, 1885 a school of sv. Was opened in Ganja Nina. In 1889, the school became a gymnasium. However, all 132 girls who study there were not Azerbaijanis (Russians, Armenians, Jews, Georgians, etc.). Only in 1901 only one Azerbaijani girl sang there.

Gradually, the number of Azerbaijani girls in secular educational institutions increased. "According to the data of 1876, the Iravan-Ganja regions received 647 education from the Department of Public Schools and 376 from the Baku-Dagestan Administration." (4, 435)

Since the 1970s, the idea arose of opening a separate school for Muslim girls in the socio-pedagogical life of Azerbaijan. The first initiator of this idea was the wife of H. Zardabi Hanifa Malikov-Abaev. This is evidenced by a report in the Qafqaz newspaper No. 134 of 1872. However, tsarist politicians were not allowed to realize this idea. In the 1990s, the Caucasian Mufti and Sheikh-ul-Islam were also delighted with this work. On this occasion, F. Kocharli wrote in his article "The Status of Women and the Education of Muslim Children" in the newspaper "New Review" No. 4115: "The opening of a school for Muslim girls will be the beginning of a new era in the history of Muslims in the Caucasus." (8) However, this was impossible to do during the 19th century, and this only happened in 1901 - at the beginning of the 20th century.

According to the literary, cultural, educational and pedagogical opinion of Azerbaijan, the progressive attitude towards women has been gradually expanding since the mid-19th century. However, at the beginning of the twentieth century, he became even more fragmented and concentrated in the progressive intellectual elite. In this sense, work as Molla Nasraddin, Fudzuzat and other educators is truly commendable. It has an important socio-historical, cultural and educational value.

As is known, the magazines Molla Nasreddin (1906-1931, publisher and editor J. Mammadguluzade) and Fuyuzat (1906-1907, publisher and editor A. Huseynzade) in the literary, cultural, social and pedagogical life of Azerbaijan in the early 20th century . played an invaluable role in the educational movement, in the awakening of national ideas and ideals. People gathered around these magazines, including C. Mammadguluzadeh and A. Huseynzadeh, made important advancements in the field of women's education, enhancing the role and position of Muslim women in the socio-cultural environment, as well as in the educational system and the new education system. They have taken significant steps to convey this issue to people as an important national rock, a progressive idea to publish and publish it.

The satirical magazine Molla Nasruddin, published by him, published a number of interesting and influential articles and articles on the vivid and urgent problems of Mirza

Jalil's "upbringing and nuance". These include "Past Days" (1906, No. 24), "Armenian and Muslim Orthodoxy" (1907, No. 20), "Two Open Letters to Sheikh-ul-Islam of the Caucasus" (1907, No. 22) and "Ladies" (1907 No. 31).), Myrtle-Myrtle (1908, No. 6), Zina (1911, No. 25), Question of Law (1913, No. 3), etc. You can show the labels. In addition, the author's article about Zhenya, the history of the village of Danabash, Tragicomedy of the Dead and others. In his works, women in the Muslim world are depicted with severe heartache and civilian fire.

Like Mirza Jalil, Molla Nasruddin is the creator of poets and writers M. A. Sabir, O. F. Nemanzade, A. Nazmin, M. Sh., A. Kumkusar, B. Abasszade, A. Hagverdiev and others. The topic of women was in the spotlight. They support this problem as one of the main concerns of people, the country, sociocultural, educational and pedagogical life, they seek to instill public consciousness, thereby prompting society to look for ways to solve it.

M. A. Sabir "Tips for a Snowmobile Girl" (1906, No. 31), "Daughter of Gavur" (1908, No. 3), "Spirited Away" (1908, No. 33), published in the magazine "Molla Nasruddin", a man with a headache ... "(1908, No. 34)," The King of the Rings, My Heart of Sorrow "(1909, No. 17) and so on. his poems about women's freedom. In these poetic examples, the artist creates a generalized type of colorful and realistic female characters in society.

As a rule, the owners of pencils, united around Molla Nasruddin, do everything possible for drawing, presenting and educating: creating real female characters (Muslim women) in the family, life, society and, in general, in life. It reflects all the small details of their behavior, profession, attitude to marriage, children and others, as well as their spiritual, psychological world, desires and intentions, as well as the attitude of others: they show that in Muslim society women are influenced by such things as life, status, worldview, literature, literacy, position, way of thinking, attitude towards people. The assortment of a Muslim woman is so problematic that it is difficult to find out about her, both physically and spiritually. If they are subject to so many social and personal disasters, the future of the nation itself will be gloomy and tragic. But what is the solution? Free the woman from this suffering and misery and bring her on the path of education and training!

Attorney J. Mamedguluzade, "The Answer of the Wife" (1906, No. 28), "Letter to Sister-Sister" (1906, No. 32), "Letter" (1907, No. 21), published on the pages of "Molla Nasreddin" O.F. Nemanzade. , "The problem of hijab and our answer" (1907, No. 23), "The problem of several days dude" (1907, 23). articles and criminals are also about the freedom and education of women.

Although Molla Nasruddin and Fuyuzat have a common vision and goal for women, their tactics, style, approach to the subject and their expression were different. More precisely, while the former preferred the style of criticism, satire, humor, ridicule, ridicule, the latter responded to the problem in a more expressive way.

Ali Bey Huseynzade, one of the ideologists of our modern statehood, was one of the active supporters of the education of women in Azerbaijan and the Muslim world as a

whole. This is important for the progress of the Islamic and Turkic world in the famous book "Politics and Opportunities" in a major socio-political and historical issue published in 1908-1910 by the newspapers Irshad, Pravda and Tarakgi. which refers to a number of problems. Provides valuable, scientific theoretical explanations and recommendations. One of these problems is the problem of "parenting". The author of the pseudonym of Iranian women, who describes Muslim women as "the most miserable creature," insists that the "prosperity" of time depends on "education." (7, 358). As a modern thinker, A. Huseynzadeh understands that ignorant clergy are behind the Islamic people and are in constant danger of all types of development. "Musavat Taleb" refers to hadiths in the language of women: "Open a methodological and church school in every part of Iran that has lost the hadith: "Does science require Muslim men or Muslim women"? ladies can express their rights in front of you and please themselves and all of Iran. Speaking about the Koran's crusade in Surat-en-Nur, they really want to deprive us of light and light. Discover many Unas schools. Unity Schools! "(7, 357)

A number of striking articles on this subject were published in the journal Fuyuzat, dedicated to the education of women. Among them: "Baku Muslim School of Communications" (1906, No. 4); "The Society of Circumcision Letters in Baku" (1906, No. 5); "Niswani-Azari-Renaissance in Islam" by M. Hadi (1907, No. 17); "Poetry to the Ladies" (1907, No. 24); Article by Hassan Sabri Ayzavov "Women and the Importance of Women" (1907, No. 25), article by S. F. Simzali, "Italian Editors and Works," part about the journalist Nere (1907, No. 26).

One of our national leaders and national ideologists who actively and consistently and consistently engaged in the education of women during the national-historical revival of our nation was M. A. Rasululzade. In addition to what he was able to do, he published a number of articles in various media, addressing various issues in his speeches and speeches. Of these articles in the press, speeches and speeches, the following can be pointed out: "Second public of teachers" ("Spouse", August 22, 1907); The Right Way (Iqbal, June 4, 1913); "The Light of Hope" (Iqbal, June 1913, June 17); "Women in Turkey" (Iqbal, 1913, June 28, 30, July 5, 25, 28); "The Trap Problem" (Basirat, July 1914, July 5); Muslim Charity Society (Iqbal, 1914, November 26); "Not During Neglect" ("Open Word", May 1917, May 12); The All-Russian Muslim Congress (Open Word, 1917, May 21-31, June 2-13); "What are you going to?" ("Open Word", May 1917, May 19); "Musavat Congress" ("Open Word", 1917, October 27-31, November 1, 2) and others.

The role of Azerbaijani women in national public life, in the family, in the present and in the future of people, their rights, freedoms, participation in science and education, their education, their position in raising society and children, the attitude of women and the state. Mr. Rasululzadeh has interesting, useful and original views and opinions on a wide range of issues. These views and considerations can be summarized as follows: (12, 142-143). It is necessary to create schools for Muslim girls and create a quality education system in these schools. Educated, educated women - this is the "hope" for the progress of society. Peoples come from families. "Formation of nations" from unhealthy families cannot

be a healthy nation. Turkey and the entire Muslim world should know that “nations based on family captivity and family oppression will never be able to cope with nations based on the values of family freedom and family happiness. Women make up the relative importance of one nation. If he is helpless, ill-mannered and illiterate, half the people are sick and stupid ”(12, 247); The problem of women is a question of "world Islam" (Ummul-Masail). In addition to opening schools for girls, pencil owners and the media should also pay attention to this problem and should advocate, clarify, persuade, and write articles and books. For centuries, religious leaders and Muslims have suffered great injustices and injustices regarding divorce and divorce. This issue should be properly addressed by Sharia law, jurisprudence and the restoration of women's rights. (12, 366-368); Women must create and help charities. Such societies must do some work to protect women's rights, educate women and help Muslim girls who want to study and get an education. (12, 452-454); The bourgeois revolution in Russia in February 1917 led to the political and public opinion of Muhammad Amin Bey that Muslim women should also be recognized for their voting rights, and that they should participate in elections to state and state bodies with the same rights like men. According to him, in the current historical and political context, “these two things can be done for our national needs”: 1. Our wives also participate in the elections; 2. Give us the right to vote on our numbers.

F. Miguel calls women “true beauty”, but “inactive relative” of us and society. He talks a lot about the problem of the article “Our True Beauty and Our Relative”, published in the Taraji newspaper (April 26, 1909, July 29, August 4). This shows that an uneducated and uneducated wife cannot contribute to spiritual advancement, spiritual rebirth, or “manifestation of a man.” He is deprived of his sacred duty in the family and society. He remains as beautiful as a sleeping creature. However, true beauty is not in image, but in reason and perfection, morality and behavior. That is why training women is the first responsibility of the Muslim community.

At the beginning of the 20th century A. Agaev, N. Narimanov, U. Hajibeyov, G.R. Mirzazade, A. Shaik, R. Efendizade, Yu. V. Chamanzamin and others. In the work of our teachers, the topic of women and female education was forgotten as a necessary problem of that time.

Considering a woman as a leading force in society, A. Agayev highly appreciated her in the book “Akhund, Islam and Hatiful-Qaib”, which has very valuable philosophical socio-political, pedagogical and educational content, published in 1904 as a separate brochure in Baku . it is against physical punishment of physical abuse. He regrets and declares: “In the first century, savages still exist who beat women; they, in fact, are fans of black power, all are enemies of freedom and will not remain calm until their heads are crushed ”(1, 61).

One of our leading thinkers, who turned to women in the 10th century and took care of their upbringing, freedom and rights, was Yam Chamanzamin. In a compact preface to the scientific-pedagogical, enlightening and journalistic treatise “Mother and Motherhood”

written in 1914, the author says that the “problem of the wife” has been constantly thinking about this in recent years. As a result, he published scientific and journalistic works, such as *Our Wives*, *Bloody Tears*, and several short stories. He is currently writing *Mother and Mother* as a continuation of this series.

We also see that some books on the education and rights of women appeared in Baku at the beginning of the twentieth century. These books are intended to inform women in society of certain religious rights (in accordance with Sharia rules). Among these types of books, the following can be distinguished: “*Nisan Discipline*” (translation from Arabic - 1902); “*Nisvani-Islam and Madame Olga*” (translation from Persian - 1911); Efendizade Rashid Bey - “*The Wife*” (1912); Basir Nemat Gadzhiev - Mir Nervan (1914); M. Ilyasade - “*The Contribution of Religion to the Wives of Islam*” (1914).

Since we are talking about the role of education of women, especially young girls and young girls in public life, in educational journals such as *Distanstan* (1906–1908), *Leader* (1906–1907) and *School* (1911–1920) . situation in life, family, future of the nation, etc. Many articles, poems and stories have been published. Such materials were intended to educate more students in this direction and play an important role in educating the younger generation as moral wealth and a means of propaganda.

At the beginning of the 20th century, successful steps were taken to attract Azerbaijani girls to education and to establish educational institutions, which are the most important and reliable temple for teaching girls.

The first school of Muslim girls in the Caucasus region was the school of Russian-Muslim girls, which was officially opened on October 7, 1901. The philanthropist of the school, philanthropist Haji Zeynalabdin Tagiyev, became possible thanks to the costs, the long struggle (the struggle for the foundation of the school began in 1896), his hard work and efforts.

In the first years of the century, two Russian-Tatar schools for girls began to work in Ganja. In 1904, there were already 40 Azerbaijani girls in the first Russian-Tatar female school, opened in 1901 in the city garden. (10, 151) In 1904, the number of girls entering the second school was 21 in 1904. Both schools were subsidized by private donations and some charitable donations without any state funding.

In the early years of the century, we talked about some improvements in secondary education in the field of female education, in other words, gymnasium and gymnasium.

By 1905, 11 female gymnasiums were created in Baku, and the primary school for Russian girls in Zagatala became the Mariinsky school for girls. (10, 154) Although during this period there were attempts to open a school for girls in Ganja, the city council did not allow this. Also, a small number of girls studying in gymnasium and gymnasium were Azerbaijanis. For example, in 1904, out of 466 students who studied at the St. Nina in Baku, only six were Azerbaijanis.

The GDR report of 1905 shows that at the beginning of the century in Baku there were several private schools for girls. The report shows that in 1900 in Tutov there was the first

school and a school for girls of the second grade Zhotikova: 224 students in the first school and 43 students in the second. (22, 10-15)

Official reports of the academic year 1914-1915 show that there were three primary schools for girls in Baku and one secondary Russian-Muslim school in Baku. Of these, 440 were enrolled, 463 - in the 2nd, 50 - in the 3rd, and 104 - students of the Russian-Muslim secondary school. (11, 114)

In addition, charities established elementary schools for Muslim girls. For example, on the initiative of the Publisher-Marif society, in 1914 two schools for girls were opened in Balakhani, and in Zabrat in 1915. In total, 123 girls were enrolled in these schools. (11, 148)

The network of special schools for Muslim girls has gradually expanded. Such educational institutions were established in Agdash (1909 - the Society of Happiness), Agdam (1910), Shamakhi (1911 - Govhar Shovkiya Jafarzade), Malibeyli (accident in Shusha - 1910) and so on. Mixed schools for girls were opened in Karkhabazar (1911), Zayama (1912), Dzhabrail (1912), Sheki (1912) and Gazakh (1912). (10, 250-258)

The number of schools for girls opened in Azerbaijan before 1917 is not limited to this. There were several other schools.

One of the most frequently mentioned issues on the agenda during this period was the creation of a seminary or higher education institution for this type of teacher training for girls' schools. Although this issue was repeatedly raised before the authorities, unfortunately, this turned out to be impossible.

One of the problems that has focused on national progress and development in the 23-year-old Azerbaijan Democratic Republic (1918-1920) is the education and upbringing of women. Of the 23 state secondary schools that existed in Azerbaijan in the early 1919s, 3 were Nina girls' schools (shortly after the name of the school was announced as Nina, and only 4 were female gymnasiums). (19, 54)

During ADR, 19 bills on education were adopted at parliamentary meetings. These projects have always taken into account the educational rights of Azerbaijani women. The most serious problem was the lack of national teaching staff for girls' schools. This deficit was largely hindered by the expansion of the national network of girls. Therefore, a lot of work has been done in this direction, namely, training courses for women teachers. The first such course was opened in October 1917 in Baku. In 1918, a similar course was launched in Baku. The lower classes of women's gymnasiums were nationalized. This was a step towards the nationalization of girls' schools in the future.

Conclusion

You can summarize what has been said. Azerbaijan is part of the Islamic East. In the nineteenth century, negative reactions, decline, ignorance and ignorance predominated in political, social, cultural, educational, economic, economic and educational life. From the middle of this century, progressively looking Azerbaijani intellectuals, who clearly

understood the truth, began a selfless struggle for the national progress of the people. Thus, from the middle of the 19th century, the foundation was laid for the national revival in Azerbaijan. In general, the second half of the 19th and early 20th centuries are characterized by a period of national revival in the life of the Azerbaijani people.

One of the key issues that have been pondered and dealt with by progressive intellectuals in Azerbaijan during the national revival was the problem of attitudes towards women, both in the Muslim region and in Azerbaijan. Thus, in the eastern part of Islam and its part in Azerbaijan, women were subjected to illegal slavery. He was deprived of education and upbringing and became a secondary social society. This is one of the important reasons for the backwardness, ignorance and degradation of society, educated Azerbaijani intellectuals, women's rights, their participation in education, social, political, cultural, legal, etc. He began to fight for participation in the work. The basis of the struggle was laid by M.F. Akhundov, an outstanding teacher, playwright and public figure of the mid-19th century. Following him, the pen owners gathered around the Akinchi newspaper, led by Zardabi, also followed suit. The newspaper Zia also worked closely with Akinchi. Having been educated in France, M. Shahtakhtli made valuable articles on the negative attitude of women and the problem of women in Azerbaijan and the Islamic environment in the Russian press at the end of the 19th century.

The number of intellectuals working in this direction is growing. At the beginning of the twentieth century, "Mulla Nasraddin" and "Fusuzat" did a great job. The unbearable, slavish, illegal situation of an eastern woman was revealed and explained to the public. They explained to the public that religious leaders were to blame. They explained to the masses that it was impossible to achieve the development of the nation, leaving mothers and guardians almost half of the population without education and making them illegal, slave or forced. If we want to go to the forefront of the race of different nations, women must be educated and educated, they must have the same rights as men, and they must be social, political, cultural, social, etc. must work with men in their areas.

Of course, the initiatives and work done were ineffective. Gradually, he began to make his own manifestations. New educational institutions for girls were opened, and the number of girls enrolled increased. Women were involved in social and cultural events. During the Azerbaijan Democratic Republic from 1918-1920, successful efforts were made to expand the rights of women, expand their education and participate in social and cultural events. In the Soviet period, women received equal rights with men and became completely equal members of society. At present, women in Azerbaijan are fully equal members of society, as in European countries. They actively participate in all spheres of public life. Of course, this successful work can be considered as a positive result of the theoretical and practical work done by the progressive intelligentsia of Azerbaijan in the second half of the XIX - early XX centuries.

Thus, in the first decades of the twentieth century, a lot of theoretical and practical work was carried out in the field of women's education in Azerbaijan. The base and

foundation have been created. Only thanks to this, during the Soviet period, more successful achievements were achieved in the field of education and education of women.

References

1. Agaoglu Ahmed Bey. Selected works. Baku: East-West, 2007, 392 p.
2. Akhundov M.F. Works. In 3 volumes. III c., Baku: Nauka, 1988, 388 p.
3. Anthology of Azerbaijani classical children's literature (compiled by Mammadov M., Salamoglu T., Babaev Yu.). Baku: Nauka, 1998, 300 p.
4. Akhmedov H. Selected pedagogical works. Volume 12, I, Baku: Education-ABU, 2006, 455 p.
5. The newspaper Akinchi (1875-1877). Full text (Conversion of Arabic Cyrillic to Cyrillic and preparation for publication: Khasanzade T.). Reproduction - Baku: Azneft, 1979, 464 p.
6. Georgia MDA. Stoke 12, list 7, work No. 2687, sheet 14
7. Huseynzade Alibey. Selected works. Baku: East-West, 2007, 480 p.
8. Ismikhanova E. Health and preschool education // Elementary and preschool education, 1975, No. 3, p. 53-56
9. Gasimzade F. History of Azerbaijani literature of the XIX century. Baku: Education, 1974, 487 p.
10. Mammadov Sabir. Women's education in Azerbaijan and educational activities of progressive women in Azerbaijan (II half of XIX - until 1920). History of science. doc ... dis., Baku, 1996, 359 p.
11. Mərdanov M. Azərbaycan təhsil tarixi. 3 cildə. I c., Bakı: Təhsil, 2011, 296 s.
12. Rəsulzadə M.Ə. Əsərləri. I c. (1903-1909). Bakı: Azərnəşr, 1992, 470 s.
13. Rüstəmov F. Azərbaycan pedaqoji biblioqrafiyası. Məktəb və pedaqogika tarixinə dair ədəbiyyat (1940-1990). Bakı: ADPU, 1995, 86 s.
14. Rüstəmov F. Pedaqogika tarixi. Bakı: Nurlan, 2006, 748 s.
15. Sankt-Peterburq MDTA, f-na (o/s), siyahı 1, iş №66, vərəq 224, arx.
16. Şahtaxlı M. Seçilmiş əsərləri. Bakı: Çapıoğlu, 2006, 432 s.
17. Vəzirov N. Seçilmiş əsərləri. Bakı: Maarif, 2002, 292 s.
18. "Ziya" qəz., I kitab. (ərəb əlifbasından latın əlifbasına çevirən və nəşrə hazırlayan: Əliyev M.). – Təkrarnəşr – Bakı: Qanun, 2013, 344 s.
19. Адрес-Календарь Азербайджанской Республики. Баку, 1920, 218 с.
20. Антология педагогической мысли Азербайджанской ССР (Составители: Агаев А., Гашимов А.). М.: «Педагогика», 1983, 589 с.
21. Зардаби Г. Избранные статьи и письма (Составитель: Геюшов З.Б.). Баку: Изд-во Акад. наук, Аз ССР, 1962, 481 с.

22. Минюкова С.А. Проблема принципов воспитания в отечественной педагогике второй половины XIX-начала XX вв: Кандидат. дисс. по педагогич. наук. Москва, 1999, 218 с.
23. Снасский-Автономов. Статистическое описание города Баку. 24. Справочной ежегодник Баку и его района. Баку: Типограф. Губер. Управл., 1912, 215 с.
25. Среди мусульман. Газ. «Закавказье», Тифлис, 1908, №146
26. Таирзаде Н. Состав учащихся Бакинского реального училища в последней четверти XIX в. / Известия АН Азербайджанской ССР. Серия истории, философии и права, 1981, №3, с. 16-24
27. Ушинский К.Д. Педагогические сочинения. В 6-и т., Том IV. М.: Педагогика, 1989, 528 с.